		Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	NV
755	**Sucking Doctors: Payment for Curing**																
	4983a. Shaman paid for curing	+	+	+	+	*+	+	+	+	+	+	+	+	+		+	+
	4984. Negotiated fee	–	–	+	–	–	–	–	–	–	–	–	–	–		–	–
	4985. Patient, patients' relatives decide amount of fee	+	+	–	+	+	+	+	+	+	+	+	+	+		+	+
	4986. Fee paid to doctor before cure	–	–	–	+	–	–	–	+	–	–	–	–	–		–	–
	4987. Fee shown to doctor, who smells it			–			*+	*+	+	+	+	–	–	–		–	–
	4988. Fee paid after cure	+	+	+	–	+	+	+	–	+	*+	*+	+	+		+	+
	4989. Fee set near patient during treatment	+	+	–	–	+	*+	+	–	–	–	–	+	+		–	–
	4990. Shaman's guardian spirit also "paid"	–	–	+	*+	–	+	–	–	–	–	–	–	–		–	–
	4991. Demands skins, hides, baskets, etc.	–	–	+	+	–	–	–	–	–	–	–	–	–		–	–
	4992. Objects set up by patient during cure	–	–	*+	*+	.	–	–	–	–	–	–	–	–		–	–
	4993. If treatment unsuccessful, doctor tries again	+					+	+	–	+	+	–	+	–		+	
	o4994. Makes ... attempts only						3	3		3	–	–	2			*+	
	4995. If treatment unsuccessful, fee not offered or not taken	–	–	+	–	–	–	+	–	+	+	+	–	+		–	–
	4996. If treatment unsuccessful, fee returned	+	+	+	+	–	–	–	+	+	–	–	–	–		–	+
	4997. Treatment deemed unsuccessful if patient dies	+	.	+	+	.	.	+	+	+	+	+	–	+		+	+
	4998. Within 1 to 6 months	–	.	+	+	.	.	–	–	–	+	+	–	–		–	–
	†4999. Within ... days	10	.	–	–	.	.	10	10	10	–	–	–	20		20	*20
	5000. Assistants paid same amount as doctor	+	–	–	–	–	–	–	–	+	–	–	–	–		–	–
	5001. Assistants paid less than doctor	–	*(+)	–	–	+	+	+	–	+	–	+	+	–		–	–
	5002. Doctor pays assistant out of own fee.	–	–	–				+	–	–	–	–	–	–		–	–
[683]	5003. Doctor liable for refusing case	–	*–	+	+	–	–	–	–	–	–	+	+	+		–	–
	5004. May be accused of poisoning	–	–	+	–	–	–	–	–	–	–	+	+	+		–	–
	5005. Liable to be killed	–	–	+	+	.	–	–	–	–	–	+	+	+		–	–
	5006. Never decline case	–	–	–		+		+	–	–	–	–	–	–		–	–
[681]	5007. Unsuccessful doctors killed	–	–	+	+	–	–	–	–	–	–	–	–	+		–	–
	Sucking Doctors: Benaficent Powers Other Than Curing																
756 787	5008. Can capture "poison" sickening village			*+		*+	*+	+	+	+	+	+	+	–		–	–
	5009. Goes into trance			*+		+	+	+	*+	+	+	+	+	–		–	–
	5010. 2 men support him, when poison captured			+		+	+	+	+	+	+	+	–	–		–	–
	5011. Can locate lost, stolen objects	–	+	+	+	+	+	*+	+	+	+	.	+	+		–	(+)
	5012. Can see what is happening afar off	–	+	+	+	+	+	+	+	+	–	+	+	–		–	–
	5013. What will happen in future	–	+	+	*+	+	+	+	+	+	+	+	+	*+		–	–
	Sucking Doctors: Malevolent Practices																
756 754	5014. Shaman causes illness, death	+	+	+	+	+	+	+	+	*+	+	+	+	+		+	*+
	5015. Talks to disease object (pain), sends it to victim			.	+	+	+	+	+	+	+	+	+	–		–	–
	5016. Disease object put in food	–	–	–	–	+	–	+	+	–	–	+	+	+		+	–
	5017. Disease object put under victim's doorstep			–		*+	+	+	+	–	+	+	+	–		–	–
	5018. Disease object sent to sicken entire village			+		+	+	+	+	+	+	+	+	+		*+	–
	5019. Disease object applied to person's body	–	–	–	–	+	–	+	+	–	+	+	+	+		+	–
	5020. Scorpion's tail applied to body, or person's urine													–		*+	–
	5020a. Ashes, water, dirt thrown toward victim			+								+	+	+		+	–
	5021. Disease object pointed at victim	–	–	–	–	*+	+	+	+	+	+	+	+	+		–	–
	5022. Thrown at victim	–	–	–	–	–	–	–	–	–	+	–	+	–		–	–
	5023. Blown off hand at victim	–	–	–	–	+	+	+	+	+	+	–	+	+		–	–

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> told him about the Holy Spirit that was to come to the whole world and visit its remotest parts. When he came back from the Dalles he told his people about it but found them groping in perfect darkness. . . . They would not believe him and told him he lied. He had watched long for the coming of the Holy Spirit and had never doubted that he should see him. He had heard Mr. Meacham talk for many days. . [and] now he saw that he was not like other men and knew that he must be the Holy Spirit come at last to bring gracious gifts for all tribes. . . ."[16]

Others—and they were to become more influential—lived for some time with whites and became convinced that the best policy for the Klamath was one of peace. They included Lileks, who in the course of the trading excursions to the north dwelled for several years at The Dalles and was exposed there, no doubt, to the examples of authority set by whites as well as by the Columbia River tribes themselves. Another was Dave H[illegible] who, starting about 1859, lived approximately five years in Oregon City. Allen David, later to succeed Lileks as head chief in reservation days, was "well versed in the ways of the white man, from travel among the Willamette settlement." Another was Charley Preston who, like Hill, had spent five years at Oregon City, working for white farmers and had become "quite civilized and learned many of the white man's ways. He returned to his tribe and became a headman. . . ."[17]

Men such as these became the leaders of a "peace party" among the Klamath, and their views achieved dominance in the growing centralization of power among the Klamath. Lileks may have consolidated the ascendancy he presently achieved as head of this group by marriages beyond his tribelet: to the four wives from his own, Klamath Marsh, division, he added one each from the Lower Williamson and Klamath Falls groups, as well as one from the Modoc. From the Columbia he or a contemporary brought back new "laws," which included the institution of flogging as punishment for murder or for persistent quarreling. In one instance, ascribed by Spier, with some question, to pre-reservation days, when two men of the Lower Williamson River tribelet slew a Klamath Falls man, Lileks had them haled to Klamath Marsh, where each was beaten five times.[18]

When, in 1858, it was indicated that Klamath and Rogue

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time had come, he summoned his people "to receive his solemn admonishments err [sic] his spirit take flight." Soon recovering, he voiced to the Agency farmer, S. D. Whitemore, the suspicion that the shaman who had cured him, and whose professional charges had stripped him of all his effects, had been in league with the subchiefs to bring about his death; and he requested that the shaman be imprisoned by the military. Later events made it clear that Monchnkasgitk had been a leader in the conspiracy, plotting to take the place of the old chief. Thereupon, Whitemore, then in charge of the Agency, called a council, at which he "stated that it will be highly necessary to consult their, and the government agent, or the change could not be regonized [sic]. . . . I learned that after a lengthy consultation with the indians has [sic] become impressed with the belief that Mosen Kasket and his band have no hostile intentions."[7]

With Agency backing, Lileks once more was restored to a position of relative authority, but his recourse to outside support caused his personal prestige to decline. He thus had to resort increasingly to formal instruments to bolster his power and to implement the changes he sought. When one Spokane Ike slew his child in Jacksonville, Lileks asked that the Agent order all Indians back upon the reservation. Spokane Ike was tried by the Indian court, Lileks presiding, and was fined fifty dollars.

Lileks took readily to the court, and Whitemore reported, "The indians are holding court dayly [sic]. I am not informed of the nature of their cases." O. C. Applegate described one session thus: "A few days ago the Grand Court of Klamath set, Chief LaLakes presiding, and many men were convicted of many crimes. One in particular had stolen a number of women, 20 mink skins and otherwise trampeled [sic] on the rights of his people, he now wears shackles and a heavy log chain and chops wood for La Lakes."[8]

The head chief was by no means an advocate of indiscriminate change. He favored inhumation of the dead, which he had witnessed among the whites in his travels to Jacksonville, Yreka, and The Dalles, over the native practice of cremation; and about 1868 he secured its adoption.[9] On the other hand, when the proposal was made in 1865 to liberate the slaves, Lileks was prominent in voicing his displeasure, undoubtedly backed by

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was transacted by Jack Palmer, Harrison Brown, Ike Mose, and Abraham Charley. A committee of ten men submitted a report of the findings of the council, presenting the proadministration viewpoint and requesting "that these men [Kirk and party] be not allowed to do any more business pertaining to the tribe without tribal authority."[74]

Jesse Kirk and his adherents did not participate in the "loyal" council. After the scene in Evans' office, Kirk and Jackson had consulted with Mills in Klamath Falls. In the company of the attorney they then returned to demand the petition. Evans refused, informing Mills that "no attorney had any right to interfere in tribal affairs without permission from the Interior Department." The three retired and with others of the faction drew up another petition which they forwarded to Washington.[75]

In his letter of transmittal to the firm of Dudley and Michener in the capital, who were in turn to present the matter to the Commissioner, Mills shed a new perspective upon matters. After reviewing some of the earlier developments, he turned to the investigations of Inspector Holland, which, as he said,

> proceeded along smothly [sic] enough until the questions of money and property became the subject of inquiry when it developed that during the last four years a system of collecting money, stock, lumber and other property had been adopted; it seems that this was done by first having the "Indian" court (a sort of disciplinary tribunal which has been authorized or rather sanctioned by the department) impose a penalty or punishment and then allow the indian defendant to pay in cash or such other property as he might chance to have and notwithstanding that such court has no such authority to impose fine or collect money in that way. . . . During the time of the investigation some of the fines which had been collected one or two years were paid back to the defendants. . . . It is conclusive proof had there not been an illegal practice . . . no such returns would have been made. . . .

Although Holland had inquired into only one case, there had been several. Jesse Kirk had requested of George Loosley, chief of police, the list of fines imposed, but was denied it. Finally, Loosley consented to divulge the sum, amounting to $2,651 collected over a four-year period.

At the center of the case, claimed Mills, was Applegate, related through marriage to three brothers of the Loosley family. Two

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County. Of regular municipal income in the year, 1956-57, taxation supplied only a little over four per cent. The largest sources of revenue were the water system, the city tavern (which alone supplied over one-third of the budget), and the proceeds from law enforcement (amounting to over one-fourth of the budget). Since, after the repeal of Indian prohibition in 1951, tribal members had become the major patrons of the municipal tavern, comprising in 1958 an estimated eighty per cent of its clientele, it is evident that in this indirect manner they had come to constitute a major support in the operation of the municipal government.

Nor was this all. The sizable sum derived from law enforcement was highly unusual. While the major enforcement problem in most Oregon cities of comparable size was traffic violations, Chiloquin in 1956-57 found no less than ninety-three per cent of its offenses to be felonies and misdemeanors other than traffic violations. Tribal members and other Indians, including repeaters, accounted for over seventy-two per cent of the arrests; they paid over seventy per cent of the fines and forfeited bail; and they furnished over ninety-six per cent of the trusty labor performed in the city.[7]

Aside from a few individual instances, this record does not reflect a policy of discriminatory arrests on the part of the city administration. It does, however, mark one of the significant confrontations upon the reservation. It was conditioned in part by the special statutory position of the Klamath, for as an Indian under federal supervision he was enjoined by law from having or using liquor and from marrying a white within the state. Until these disabilities were removed in 1951, tribal members were subject to arrest for acts not held criminal when committed by non-Indians. During prohibition, tribal members had learned to operate stills, had taken to drinking extracts, proprietary medicines, rubbing alcohol, and "canned heat" in lieu of scarce liquors, and had both patronized and served as bootleggers. Habits of defiant drinking, akin to those of other Americans during the "dry" years, lingered even into the years after repeal.

Klamath experience with strong drink and violence had neither begun with the reservation towns nor was it confined to them;